لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Ihsan 1350—June 1971

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EDITORS

S. D. AHMAD **M. G. AHMAD**

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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Printed at the Nusrat Art Press, Rabwah and published by M. Masud Ahmad M.A. for Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas :	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

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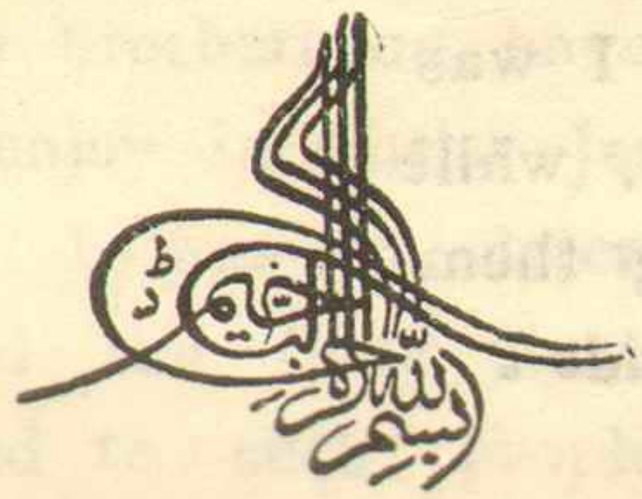

نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXV IHSAN, 1350—JUNE 1971 No. 6

Teachings of Christ

And eternal life is this:
to know you,
The only true God,
And Jesus Christ whom you have sent.

John : 17 : 3.

I am not in the world any longer,
but they are in the world,
and I am coming to you.
Holy Father,
Keep those you have given me true to your name,
so that they may be one like us.
While I was with them,
I kept those you have given me true to your name.

John : 17 : 11, 12.

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I only said to them what
Thou didst command me :
"Worship God, my Lord and
your Lord." And I was a
witness over them, while
I remained among them ;
but when thou dids't
cause me to die,
Thou wast Thyself
The watcher over them.

Al-Maida 5 : 118.

While majority of the world religions base their doctrines and beliefs on revelations sent down by God on some prophets or saints, Christianity possesses carefully prepared and meticulously detailed documents containing doctrine of faith and code of conduct, promulgated and proclaimed by church councils. These councils did not confine themselves to merely pronouncing the doctrine of belief, they kept an eye on its practical application and conducted its implementation as an organized institution. The doctrine as it stands today has behind it a long process of evolvement, conditioned not by any direct divine command or guidance but by altogether extreneous factors. One finds reference to current ideologjcal controversies and dissentions that arose at a particular period of history among different Christians sects. Ancient Hebrew beliefs, traditions and even myths have also been incorporated to some extent in the documents relating to the doctrine. The demands of times are, of course, one of the factors contributing to its making.

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A tall claim

The Christian scholars and especially the spokesmen of the organized church, however, maintain that although the doctrine of faith is based on an elaborate collection of careiully prepared encyclicals, its development was divinely guided and the essentials of this doctrine can be found in the original documents of faith.

Thus they argue that the doctrine of faith as it is now proclaimed is essentially the same in character as that advanced by the New Testament.

Superficially the claim seems to hold good. Closer scrutiny, however, explodes the Christian claim. An analysis of the New Testament writings suggests that to seek out origins of Christian doctrine is not so simple a problem as the Christian apologists try to make us believe. It is a far more complex, and a very baffling problem than it appears to be on the surface.

In the opinion of the Christian scholars of Bible, it is a recognized fact now, that notwithstanding the traditional arrangement of the books of the New Testament it is wrong to attach primary importance to Gospels and Acts of Apostles. They admit, rather reluctantly, that however magnificent an impression may be created by the existing arrangement of the books of New Testament as it gradually unfolds before our eyes the great and tragic story of the life and mission of Jesus, the picture we get, simply cannot be true.

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Books of New Testament

The present arrangement begins with the virginal conception of Jesus and the birth of the 'infant King' of Jews at Bethlehem, describes his call and mission, gives an account of his life till the great events of his 'death' and 'ressurrection'. Gospels are then followed by the Acts of Apostles which narrate the heroic efforts of the Apostles, who, undaunted even after the 'death' of the Master, and at the cost of their own lives, carry his message of 'salvation' from Jerusalem to the then capital of the world—Rome. Epistles of Paul which are next in sequence appear as side-lights on the pathetic but stirring acts of the divine drama revealed by the Gospels and the Acts of Apostles. The critics think that however dramatic and inspiring the narrative appears to be through this sequence, it is simply misleading. They argue that to search for the origins of Christian doctrine of faith, we must look into the Epistles of Paul and not into

Gospels and the Acts. According to them the whole edifice of the faith of Jesus is built on the foundations provided by the Epistles of Paul.

Assuming that they are right in their opinion, that the Epistles of Paul are the basic documents of Christian theology and that writings of Paul provide us with an earliest knowledge of Christianity, we soon realize that a far more complex and deeper problem confronts us. As we pursue Paul's letters we become increasingly aware of the grave difficulties that face us in our quest for the origins of Christianity. It becomes clear from his letters, that even Paul, although claiming to be the greatest exponent of the teachings of Christ and regarded as such by the earliest of Christians, cannot be the only spokesman of the church of Christ. For it is clear from his letters that even then there were persons, disciples of Jesus, who contested his claim of being '*the interpreter*' of Jesus' teachings. It is also evident from his own admission that these contestants were influential enough to cause him a lot of anxiety by their opposition and that the conflict between him and these un-named persons was of a very deep and serious nature.

The seriousness of the conflict and the deep anxiety and vexation that it had caused him is apparent from what Paul, in this connection, writes to his converts in Galatia;

He says:

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"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received. Let him be accursed" Galatians 1:6-9

And again while addressing his disciples in Corinth :

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from simplicity that is in Christ.

"For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him". II Corinthians 11 : 3-4.

Rival Factions

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The meanings behind these two statements are unmistakably clear. Paul here, admits the division of the Christian community of his day into two radically opposed factions. The expression 'another' or 'any other' gospel'' and 'another Jesus', make it evident that differences and disagreements of these two rival factions of the early Christian community cannot be waived aside as simply resulting from some petty clash of personalities or due to some minor administrative matter, as some of the Christian scholars have tried to do. Expressions such as Paul uses show that the cause of these diffrences is much more fundamental, and that it lay in the very interpretation of the teachings of Jesus and in determining his status as founder of the faith.

For properly understanding the significance of the conflict we must try to identify 'Paul's opponents. Unfortunately he is not very helpful in this matter. He nowhere mentions the names of the leaders of the rival sect.

This omission on his part is not incidental as it appears to the casual reader. It is, in fact, very significant and is a deliberate attempt by Paul to present the conflict as something not very serious in nature. But inspite of this he fails to hide the annoyance caused to him by the whole affair.

For a long period the New Testament scholars have debated over the question of the identification of Paul's opponents. They agree that they belonged to the Jewish-Christian section of Jesus' disciples. But they are represented as being an unimportant and irreconcilable group of die-hards, who insisted on making

the teachings of Torah obligatory on all converts, whether Jews or Gentiles. But if they were so unimportant they would have hardly caused Paul so much anxiety. It seems strange that an insignificant minority of irresponsible persons should make Paul so greatly disturbed as he appears to be from his letters to Galatians and Cornithians. Instead of being alarmed about the influence of such'nobodies' Paul would have dismissed them in his customary scornful manner. Yet he talks about them in a circuitous manner without daring to come out into the open and challenge them. His indirect and roundabout way of referring to these opponents suggests that he was considerably perturbed about their identity. It is, therefore, quite reasonable to conclude that these opponents—the exponents of the 'other Gospels'—were persons whose authority he could not publicly defy. They were men whose positions barred him from dismissing them in his usual supercillious manner.

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Relations with the Church of Jerusalem

Cancerning his relations with other apostles and especially with the apostles of the Church at Jerusalem, Paul writes in his letter to the converts in Galatia :

"Even when after three years I went up to Jerusalem to visit Cephas and stayed with him for fifteen days, I did not see any of the other apostles ; I only saw James, the brother of the Lord, and I swear before God that what I have just written is the literal truth. After that I went to Syria and Cilicia, and was still not known by sight to the churches of Christ in Judea, who had heard nothing except that their one-time persecutor was now preaching the faith he had previously tried to destroy ; and they gave glory to God for me. It was not till fourteen years had passed that I went up to Jerusalem again. I went with Barnabas and took Titus with me. I went there as the result of a revelation, and privately I laid before the leading men the Good News as I proclaim it among the pagans ; I did so for fear the course I was adopting or had already

adopted would not be allowed. And what happened ? Even though Titus who had come with me is a Greek, he was not obliged to be circumcised. The question came up only because some who do not really belong to the brotherhood have furtively crept in to spy on the liberty we enjoy in Christ Jesus, and want to reduce us all to slavery. I was so determined to safeguard for you the true meaning of the Good News, that I refused even out of deference to yield to such people for one moment. As a result these people who are acknowledged leaders—not that their importance matters to me, since God has no favourites—these leaders, as I say, had nothing to add to the Good News as I preach it. On the contrary, they recognized that I had been commissioned to preach the Good News to the uncircumcised just as Peter had been commissioned to preach it to the circumcised. The same person whose action had made Peter the apostle of the circumcised had given me a similar mission to the Pagans. So James, Cephas and John, these leaders, these pillars, shook hands with Barnabas and me as a sign of partnership: we were to go to the pagans and they to the circumcised."

Galatians 1 : 18 - 24, II : 1-9.

To Corinthians, in this context he writes :

"Have we not every right to eat and drink ? And the right to take a Christian woman round with us, like all the other apostles and the brothers of the Lord and Cephas ? Are Barnabas and I the only ones who are not allowed to stop working ?"

I Corinthians 9 : 4-6.

"As far as I can tell, these arch-apostles have nothing more than I have. I may not be a polished speechmaker, but as for knowledge, that is a different matter ; surely we have made this plain, speaking on every subject in front of all of you."

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II Corinthians 11 : 5-6.

As is evident from the passages quoted above, Paul was not on very cordial terms with the apostles at Jerusalem. There was, on both sides mutual feeling of annoyance and indignation caused by the other's 'misrepresentation' of the teachings of the 'Lord'. We are

told, that at least once, in his relations with the church apostles, overcome by his feeling of irritation and losing his self-restraint, Paul gave vent to his indignation. Relating the incident, he writes to the Galatians :

"When Cephas came to Antioch, however, I opposed him to his face, since he was manifestly in the wrong. His custom had been to eat with the pagans, but after certain friends of James arrived he stopped doing this and kept away from them altogether for fear of the group that insisted on circumcision.

"The other Jews joined him in this pretence, and even Barnabas felt himself obliged to copy their behaviour.

"When I saw they were not respecting the true meaning of the Good News, I said to Cephas in front of everyone, 'In spite of being a Jew, you live like the pagans and not like the Jews, so you have no right to make the pagans copy Jewish ways" Galatians 2 : 11-14.

Now the Church at Jerusalem was presided over by James, the Lord's brother, and Peter with whom Paul came into open conflict, also belonged to the same church. This leads us to the inevitable conclusion that the unidentified opponents were no other than James, Peter and other apostles of the Jerusalem church. They were the 'arch-apostles' who preached the 'other Gospel'.

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Conclusion

For a student of early history of Christianity the importance of such a conclusion is, indeed, great. It indicates that the 'other gospel' or the interpretation of the life and mission of Jesus that Paul so vehemently rejects, was in reality the true gospel, for it had behind it the sanction of the Church of Jerusalem, the "Mother Church" of the religion of Christ. For Jerusalem was the city that the first converts to Christianity belonged. It was the city whose residents—Christians and non-Christians alike—had the good fortune of being the earliest of people to be invited by Jesus to hear and believe in

the Divine revelations, of knowing Jesus even before the Spirit came to him, and of being the eye-witnesses of his carreer after his call. It, therefore, naturally follows that any attempt on the part of Jesus' disciples in Jerusalem to misrepresent his life and mission to the very people who had heard his teachings with their own ears, had believed in him and had followed him, would have met with vehement opposition from the people of Jerusalem. For they had the right and the opportunity to question the authenticity of anything attributed to Jesus. But in the absence of any such objection on their part, it is reasonable to assume that this gospel, or the 'other Gospel', as Paul puts it, must have embodied the original, uninterpolated tradition about the life and mission of Jesus. Yet this very 'original tradition' is strongly refuted and repudiated by Paul as is clear from his admonitions to his disciples in Galatia and Corinth.

We are, therefore, forced to conclude that inspite of the fact that Paul's writings in the New Testament, exceed greatly those of any other writer—a fact, which in the eyes of official theologians, makes him the acredited representative of the 'Lord' and of the early church and the acknowledged spokesman and interpreter of its doctrine, he must have distorted and interpolated with the original history of Christianity in its infancy. Thus the teachings that have come down to us labelled as 'christianity' or the 'Teachings of Jesus' connot be, in any way, recognized as representing the original tradition about Christianity or about the life, mission and carreer of the last prophet of the House of Israel.

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A *Sura* from the Holy Quran

قل آعوذ برب الناس ـ ملک الناس ـ اله الناس ـ من شر الوسواس
الخناس الذی یوسوس فی صدور الناس من الجنة والناس

"Say : 'I take refuge with the Lord of men, the King of Men, the God of Men, from the mischief of the whisperings of the slinking whisperer, Who whispers in the breasts of men, from among the Jinn and men".

The Sura mentions three Divine attributes and advises the Muslims to seek protection by invoking these attributes of God. Protection is always begged of one who is powerful enough to grant it and to save one from what he is afriad of. By mentioning the Divine attribute of Overlordship we are told that a time will come when there will arise a serious conflict between the masters on the one hand and servants on the other. In modern language we can say between the employer and the employees. The employers will try to increase their profits at the cost of the workers. They will deny them even their due rights. The employees will be equally unjust ; they will claim everything and would want to rob the employer of his assets.

By refering to the Divine attribute of Kingship, the Quran, here, prophecies about the rift between the rulers and the ruled. Incidently, it also refers to the Big Powers and their unwarranted domination of the smaller nations. The Muslims are advised that when such a period comes, when the rights of masses are jeopardized by the ruling classes, they should turn to God and ask for His help. He is the Sovereign of the worlds and He can, and will, help them against any ruler however great and powerful he may be. Again, we are advised that to escape the evil designs of Big Powers, the Muslim nations should turn to Allah and seek succour from the King of Kings.

The third Divine attribute of الٰہ (*ilah*) is mentioned, in order to warn the Muslims that in the latter days the third source of unrest and trouble will be the class of rabbis, priests, mullahs and pundits who regard themselves as the vicegerents of God on earth and who, by their crafty ways, exploit the poor, credulous, simple-minded humanity for their own benefit. Against this class the Muslims are advised to seek refuge with the One God Who alone is worthy of the homage of His servants, and Who admits of no intermediaries between Him and His creation.

These verses especially refer to the modern times. They describe six signs that characterise the age of the appearance of the Promised Messiah. We are told that a time shall come when :

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1. The majority of employers will have no regard for their employees or workers and will exploit them mercilessly;

2. The workers, on the other hand, will have no consideration for the interests of their employers and will only think of gaining their own ends ;

3. The ruling classes and the Big Powers will disregard the welfare of the people and the smaller nations and will not ascertain their wishes but will try to impose their own will on them ;

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4. The masses and the smaller nations, becoming dissatisfied and disgusted with the circumstances, will, by taking the law in their own hands, disturb the peace of the land and create serious law and order situations exposing the lives, honour and property of the peace-loving citizens to grave dangers ;

5. The ulema and the padres, who claim to be the defenders of faith and custodians of religion, by deliberately distorting the true religion, shall misguide and mislead the simple, unwary, and honest folk ;

(Continued on page 14)

Thus said the Holy Prophet——

عن انس قال قال رسول الله صلى الله عليه وسلم :

"لا يومن احدكم حتى اكون احب اليه من والده و ولده والناس أجمعين ."

Anas reports that the Holy Prophet (blessings of Allah and His peace be on him) declared :

"None of you is a true believer unless I am dearer to him than his parents, his children and the whole of mankind".

عن ابى هريرة ان رسول الله صلى الله عليه وسلم قال :

"والذى نفسى بيده لا يؤمن احدكم حتى اكون احب اليه من والده و ولده ."

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Abu Huraira reports that the Holy Prophet (peace of Allah be on him and His blessings) observed.

"By Him Who holds my life in His Hand, none of you can be a true believer unless I am dearer to him than his parents and his children".

عن انس عن النبى صلى الله عليه وسلم قال :

"لا يومن احدكم حتى يحب لاخيه ما يحب لنفسه ."

Anas reports the Holy Prophet (peace and blessings of Allah be on him) saying :

"None of you can be a true believer unless he likes for his brother what he likes for himself".

عن ابى موسى قال :

قالوا : "يا رسول الله اى الاسلام افضل" ؟

قال : "من سلم المسلمون من لسانه و يده" !

Abu Musa reports that once people asked the Holy Prophet (blessings and peace of Allah be on him).

"Who is better in Islam ?

He said

"One from whose tongue and hand the Muslims are safe".

عن عبد الله بن عمر عن النبى صلى الله عليه وسلم قال :

"المسلم من سلم المسلمون من لسانه و يده ومهاجر من هجر ما نهى الله عنه" .

It is reported by Ibni Umar that the Holy Prophet (peace and blessings of Allah be on him) said :

"A Muslim is one from whose tongue and hand the Muslims are safe and a true *Muhajir* is one who leaves off what Allah has forbidden".

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عن ابن عمر رض قال :

"قال رسول الله صلى الله عليه وسلم بنى الاسلام على خمس شهادة ان لا الـه الا الله و ان محمدا رسول الله و اقام الصلوة و ايتاء الزكواة والحج و صوم رمضان" .

It is reported by Ibni Umar that the Holy Prophet (peace and blessings of Allah be on him) observed :

"Islam is based on five fundamentals : to witness that there is no god except Allah and that Muhammad is His Apostle ; to observe prayers regularly ; to pay the Zakat tax ; to perform the Hajj (pilgrimage to Mecca) and to fast in Ramazan".

عن ابى هريرة عن النبى صلى الله عليه وسلم قال :

"الايمان بضع ستون شعبة والحياء شعبة من الايمان" .

Abu Huraira reports that the Holy Prophet (blessings of Allah and His peace be on him) declared :

"There are sixty branches of faith and modesty is one of them".

عن عبدالله ابن عمر :

''ان رجلا سال رسول‌الله‌صلی‌الله‌علیه‌وسلم أی الاسلام خیر''.

قال :

''تطعم الطعام و تقرء السلام علی من عرفت و من لم تعرف''.

Abdullah bin Umar reports someone asked the Holy Prophet (peace and blessinsgs of Allah be with him) :

"What constitutes a better Islam" ?

He replied :

"That you feed the hungry and greet everyone with salutations of peace whether you know him or not".

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(*Continued from page 11*)

6. As a reaction, there will emerge a section of people who will denounce everything the ulema and padres say, even if it is the very truth. They will eventually reject religion itself and shall deny all that it stands for.

The faithful are enjoined, therefore, to constantly seek protection against the ravages of these exploiters of mankind, from the Almighty, All-wise God, Who alone is the true object of worship and obedience and Who alone is the Everlasting Refuge for erring humanity.

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Africa is the preserve of Islam

In his address delivered at Islamabad on 10 Vafa 1349 A.H. (10 July, 1970), Amirul Mominin Khalifa-tul Masih III said, "Friends, I feel you expect me to say something about my (African) tour. There are many things that have to be seen and felt but cannot be told in words, though the impact of events on the antenna of feeling and motive-force shall keep throbbing in consciousness and in sentiments for many many years. At present I propose to briefly touch upon some general aspects of which the first is how I found these nations. So far as I have pondered and observed I found these people very noble-hearted, good-natured and plain-minded. Some features of their culture might well excite the envy of Pakistanis ; as, for instance, there is'nt among them the tremendous gap that is visible here between the officers and their subordinates. On several occasions when we planned to visit with high officials some junior officers would join us in making the call, without any feeling of trepidity and concern themselves with the minutest detail as if they were overlords in the office. They would even meet the head of the state with open courage. A school principal told me that during admission week as many as half a dozen ministers would personally turn up to speak for some boys.

Nigeria

Under the new constitution Nigeria has been divided into twelve states of which Skoto in the north west is a Muslim-populated region. I sent a member to see the governor. This friend holds the office of deputy in the cabinet secretariat. He called on the governor with immense confidence and spoke to him and put before him my proposal in a way that highly pleased the governor who readily agreed to our proposition

which was actually wholly beneficial to his own people. According to latest reports he has allocated 40 - acre plots for each of our schools. We thank God for that.

When we used to attend some reception, we found ministers, commissioners & deputy commissioners having such close mutual rapport that it was hard to make out a minister from a subordinate officer. Apart from ministers the functions were attended by ambassadors, big tycoons, popular political leaders, with all of them mixing together so intimately that an outsider personally un-acquainted with them would not know a minister from an official or even a small businessman.

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Distance between rich and poor

Another thing that struck me was that the distance between the rich and the poor that we witness here is altogether absent there. There is no striking difference in the dress they wear, for, a peon would be seen as neatly draped as a minister. Apart from that they are simple in their apparel. In our country there are thousands of persons who are temperamentally not reconciled with the idea of sporting a suit costing less than rupees four hundred to five hundred per yard. This attitude has largely corrupted our society. I performed the inaugural ceremony of the biggest mosque in the sub-continent built by an Ahmadi sister at a cost of over £ 15,000. I saw there the same meal being cooked for everybody including this sister. I believed then that she would join others at the same table. Later enquiries confirmed my surmise. I was told that it is customary among them to sit at meals together in a body, without any discrimination with the result that we do not encounter there the discontentment and unhappiness that we find here. I guess I collected some-thing like 50,000 smiles from the people of Lagos. I did not find anywhere the trace of bitterness, discontentment and despair. They all radiated joy and happiness while they had only recently won a civil war. It should have its scars but there was no sign of them visible anywhere. I feel it is largely due

to the absence of any great disparity between the rich and the poor in their pattern of life and to the lack of mutual contempt and arrogance. May, Allah, the Glorious, grant them continence in that attitude and guard them against the alien influences that erode the social atmosphere, the way attempts were made to destroy Nigeria but Allah, the Supreme, interdicted the campaign launched by the mischief-mongers.

When I met Mr. Yaqubo Gowan, Allah, the Sublime, so directed his heart that for the half hour that I was with him he sat by me like a member of the household, chatting freely.

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West for disruption

Both American and European nations planned to destroy the peace of the country. He was of course critical of them and that was but natural but he said that even the Christian missions exerted to the utmost to ruin the land but Allah, through His grace, saved it. It is noteworthy that he is himself a Christian. From all accounts that I had received he appeared to me to be a very good-hearted gentleman. I told him that I esteemed him greatly when I noticed that nowhere in the streets and in the shopping centres I found any after-effects of the civil war among his people. I told him that his victory in the civil war in the teeth of the opposition mounted by European powers was a great achievement but he had now to grapple with a greater, harder and more stupendous task-he had to win the hearts of Biafra after winning the battle of arms and that far from generating any heat, he had to treat them nicely and compassionately. He gave ear to my advice with good cheer and said that he shared my sentiments and was at one with me in this respect.

Since their social atmosphere is free from many evils, you will find the people over there exuding joy and having no gripe nor discontent nor grouse. None is given to feeling that he is being ignored. They have no mutual ill-will and hatred. And that was precisely the message that I carried to them. Its ap-

peal to them was instant.

Hour of African Glory

I assured them that the hour of their honor and esteem had struck and told them that the world shall not look down upon them any more. In the back of my mind I had the idea that Allah, the Sublime, had raised the Promised Messiah (peace and grace be on him) to establish their dignity and honour and that was what made us their guardians. We thus stand vigil to protect their dignity, their lives and properties and to ward off the attacks Satan plans against them and to take care of their needs.

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I figure the Promised Reformer Khalifatul-Masih II had declared in the context of the situation obtaining at the time that Allah, the Magnificent, had set aside Africa for Islam and now it is happening before our eyes. If we do our part these nations would readily join the ranks of Islam in the fold of the Ahmadiyya Movement. We shall then be graced with the opportunity to take our sweet revenge that I have been promising you before. We have our African Missionary Abdul Wahab over there. He studied in the Jamia at Rabwah. He is a very devoted conscientious and brave missionary.

I told him to stand by. I decided that if I lived that long I will or, whoever succeeds me, shall depute him to head the Glasgow Mission. The days of exacting sweet revenge are approaching. The people who had been oppressing them for centuries would know that Africans were now qualified as their teachers in the field of faith, fellow-feeling, compassion, fellow-service and human equality. He has been told to come to Rabwah after four years and improve his knowledge of English which is already fair enough and then he will be seconded to Glagow.

Our Kumasi High School which is in fact of Junior College level is headed by an African Ahmadi. I also told him to keep

(*Continued on page 21*)

An ode by the Promised Messiah

(Translated from Arabic)

I am from the Gracious Lord, an honored servant.
Hostility to me is poison ; peace with me is a warranty of security.
I am a garden, the garden of guidance ;
I am the most righteous Reformer, Mender ;
One who flees from me flees from the Lord of the Universe ;
I am the way of peace, the straightest,
My soul is a dove given to glorification of the Exalted ;
Or a nightingale singing sweet melodies ;
My coming to you is not untimely, nor without purpose ;
I came to you when the age was like the dark night ;
O men give up your vain desires ;
Happy news is for the one who repents after refraction ;
O men, think of your death ;
For, when deaths come they never turn back and they grab suddenly ;
O thou who art finding fault with me,
All excellence of conduct lies in truthfulness, follow then the course of truth, you will then be shown mercy.
It is a fruitless pursuit to expend energy in slander;
One who is close to God is never disgraced and is ever honored ;
Signs in my support came to you but you persist in denial
You saw my arguments and yet you are disdainful.
Have you received the verdict of acquittal from the Lord of all ?
Or do you see that your life will never end ?
If you are bent on battle, then
We will advance as the lion sallies forth for his prey.
We have no fear of the enemy's attack nor of his archery.
My heart does not remain undecided at the hour of battle.
Have a look at Abdul Hakim and his misguidance.

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He does not talk ; he yelps like a wolf.
Arrogance inflames him with its fuelling.
And this pride is due to pelf.
It is height of ignorance to pride on wealth.
This is a cloud with meagre water-content that stays not ;
The efforts of the adversary cut no ice in respect of our mission-a sword that shall never miss.
In our face is shining the light of the Protecting Lord ;
Were there a seer among you !
O Abdul Hakim, whatever you said in respect of us is like a stone thrown against a cutting sabre.
By Allah, one who is honored in His premises shall not be discomfited,
And by Allah, you will not gain the vantage point and shall be humiliated.
This is a firm verdict from the Gracious,
Hearken therefore, its appointed time is approaching.
By Allah, every yarn of crafitness will be torn asunder,
Be it a soft device or a hard-core strategy.
You may denounce me as heretic and it is not something new coming from you,
It is an old custom handed down from antiquity.
The companions of our Prophet were verily called heretics before ;
It was said that they were a despicable lot of disbelievers and were ridiculed.
Repent of what you have said and hasten to me.
To forgive is my habit, O you who are entangled in silly notions.
If however you are spoiling for a fight,
then we shall engage you.
Come out in the open field ;
We have already pitched our tent there.
My speech is like the slashing sword that kills the enemy ;

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My word is like the point of a spear or cutlass;
There is many a heart that I have pierced the wraps thereof;
There is many a chest that I have wounded and keep on wounding;
I have crossed swords with every denouncer;
Now you have been embroiled in the last round of the fight and you will soon know.
There is a sign in you from my Lord,
If you know not, we do know well.
You called me anti-Chirst and said that I was an imposter.
You are talking rubbish and are putting yourself in hardship;
O child of vanity, the decree of Allah is the final verdict;
He wili show you one day what you are hiding now.
Truth is a protecting shield; it will save me.
Fear then, for, I am the rider
Who charges in hot pursuit. (Haqiqat-ul-Vahi)

Note: Abdul Hakim, a bitter critic and foul-mouthed persecutor predicted the death of the Promised Messiah by plague but himself fell a victim to the epidemic.

Eng: A. G. Soofi.

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(Continued from page 18)

in readiness. I might invite him to Pakistan to appoint him headmaster of our School. For, Ahmadiyyat is not the exclusive preserve of a particular people or country. In the verse

ان اکرمکم عند اللہ اتقکم

Pakistanis alone are not addressed as کم (you), nor were the Arabs at first. In fact, everyone who excelled in piety was addressed as individual or as a people.

Eng: A. G. Soofi

From the last address of Hazrat Umar

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(God be pleased with him)

I am going to speak to you on something about which I think I should talk now. I do not know but that it may prove to be my last (speech), before my death. Anyone who thinks he has understood it perfectly and can remember it has the right to report it to others wherever his mount takes him. But one who is afraid that he has not clearly comprehended my speech, I do not permit him to attribute to me something that I have not said.

Allah raised Muhammad (peace and blessings be on him) with truth. He sent down on him the Book which contained the verse prescribing casting stones as a punishment of adultery. We read it, understood its meaning and always kept it in our minds. The Holy Prophet (peace and blessings of Allah be on him) acted upon this injunction and after him we also acted upon it. I am afraid that with the passing of time someone might deny that there was any such verse in the Book of Allah. Consequently people may go astray by disregarding a divinely obligatory injunction. For, according to the Divine Book any married person (man or woman) who indulges in extra-marital sex is to be punished by stoning. But there must be evidence to that effect or if the accused pleads guilty of the offence or if pregnancy results as a consequence of the act.

We also read in the Book of Allah that we should never disregard our parents, for, such an act is a type of heresy.

Listen ! the Holy Prophet (peace and blessings of Allah be on him) advised us not to idolize him as Jesus, son of Mary, was idolized. Say of him only that he is the servant and the Apostle of Allah.

It has reached me that someone among you has said that when Umar dies he will take the oath of allegiance to a particular

(*Continued on page 26*)

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Fear of God, Love of God and Spirit of Sacrifice

Three Ingredients of Faith

In his address delivered at Rabwah on 25th Hijrat 1347 A.H. (15 May, 1968) the Khalifa-tul-Masih III pointed to the fundamental truth posited in the verse

يا ايها الذين آمنوا اتقوا الله وابتغوا اليه الوسيلة و جاهدوا

فى سبيله لعلكم تفلحون

(Al-Quran, Al-Maida)

"There is a definite purpose behind belief in the Books of Allah and the Envoys of Allah. Man has a purpose in mind when he turns away from the world and risks the animosity of the worldly and turning to Allah, the Glorious, proclaims, in response to His summons, his firm faith that He is perfect in His attributes. Similarly he declares his faith in His Prophet and the Prophets and the Books that have gone before.

The object of belief in Allah, in the Prophets and in the scriptures is to ensure for man prosperity in both the worlds. The word Falah means the pinnacle of progress. Imam Raghib in his *mufridat* says in reference to *Falah*, the enternal life of serenity a believer will be granted, carries four characteristics :—

(1) an eternal life immune to death

(2) An affluence which suffers no dearth

(3) A position of favor in the eyes of Allah, the Supreme, which is secure against the pollution of satanic darkness of disgrace.

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(4) Knowledge which is free from every trace of nescience and ignorance.

This is the type of life that transcends the ken of our imagination here. But this kind of faith places three responsibilities

on the believer. The first requirement is اتقوا الله (ittaqullah), Before belief, one is given to many evils, bad habits, unwholesome ways and satantic thoughts. He has to discard all these as soon as he starts believing, if he is true in his profession. Taqwa means saving oneself from every sin and offence and indulgence in prohibitions lest God should be displeased with one. And when we ponder the words ابتغوا اليه الوسيلة then we can draw the inference that in search for the means to Divine favor we should seek the best example, that is, the Holy Prophet Muhammad (peace and blessings of Allah be on him); we should have recourse to the paths by which he reached the favor of Divine nearness.

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Some people say that they make big financial sacrifices which, they plead, should compensate them for their slackness in prayers. They do not seem to be paying much heed to the command وابتغوا اليه الوسيلة . Allah, the Sublime, has laid down that a believer is moved with eager love and warm inclination to every course leading to Divine favor and does not take to some means rejecting others.

This is the second requirement of faith. The attitude of fear centered in the sense of *taqva* is hardly enough: one must enter the sphere of love and one's heart should seek the ways to Divine favor with eager search and fervor of sincerity.

The word وسيله (vasila) stands for one who is inclined towards God and according to *Mufridat-Raghib vasila* stands for the paths that lead to Divlne nearness and must be sought out with earnestness; all the commands of Islamic law should be observed with heartfelt sincerity in opportune time and with an eye to appropriateness of circumstances and situation solely for the pleasure of Allah, the Excellent. We can also apply the word *vasila* to the Holy Quran, for, the Holy Book has very clearly marked out the paths that lead to God, the Glorious. In that case it would mean that one should regard the ordinances of the Holy Quran with fervor of heart aud cordial concern.

Vasila also stands for the Holy Prophet Muhammad (grace and blessings of Allah be on him) as the Holy Quran has hinted in the Sura Bani Israel.

اولئك الذين يدعون يبتغون الى ربهم الوسيلة

"Those who call upon false gods seek intermediaries to the Lord, the ones who are close to Him".

It was an expression of this eager hankering after the nearest approach to God that some of the companions of the Holy Prophet (peace and blessings of Allah be with him) would sit down at the spot they had seen the Holy Prophet pause to relieve himself, irrespective of the fact whether they felt the need for this relief or not. This act of theirs has no religious significance but it had been prompted by a wonder-working sentiment of love. Allah, the Magnificent, certainly appreciates such feelings; this spirit raises a man to immense altitudes.

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The third requirement of faith is strenuous involvement in the causes sponsored by Allah جاهدوا فی سبیله. When man knows his God in the true sense and develops insight in His person and His attributes, his heart is filled with the estimation and honor of Allah, the Illustrious, and His glory and majesty so overwhelm him that everything of the world looks insignificant in comparison. This sense of magnification of God is distinct from His love and His fear. I feel confident that those who have been vouchsafed the experience would bear me out when I say that this feeling of glorification is higher than sentiments of love and spirit of fear. At this stage the subject cannot but exert in the way of God; once the path has been found meeting every temporal hardship and making every sacrifice in order to keep to it is the great struggle entailing the sacrifice of wealth, of self, of life, of time, of honor and of children, in short every kind of sacrifice and this is what the word جاهدوا signifies. Once man has become cognizant of the glory of God, he will not be niggardly in respect of anything, for, miserliness cannot enter his heart

and his mind : he will willingly invest everything in the cause of God.

Once you have implemented these three calls, you will have then qualified for the apogee of felicity in this life and in the next and this is the target of faith. If your profession of faith is not matched by a response to these calls, you cannot merit serenity here and in the hereafter. May Allah be pleased to make of us believers enabling us to satisfy the triple requirement of faith thus qualifying for a life of comfort. here and of eternal survival, Divine audience and pleasure in the hereafter and may the world and its wife so ignorant of these ways and given to ridicule and disparagement of our faith witness that only those who suffer humiliation and pain for the cause of God inherit honor and only those who so suffer are granted eternal pleasure and everlasting happiness.

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Eng : A. G. Soofi

(*Continued from page 22*)

person. No one should deceive himself by saying that the oath of allegiance to Abu Bakr was taken in a sudden and casual manner and it proved to be all right. Indeed it was so, but Allah gave protection against any evil resulting from such commitment. Moreover, there is none among you like Abu Bakr to whom even camels came lowering their necks as a token of affection. Whosoever takes oath of allegiance to anyone without consulting with the Muslims, his oath of allegiance will not be acceptable. And he and his followers shall stand barred from Khilafat.

(Sahih Bukhari kitabul Muharbeen chapter Rajmal Hubla)

Eng : M. G. Ahmad

Moon in the East

A short biography of the late Khalifa-tul Masih II

(by Abdul G. Soofi)

IX

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Jews in Palestine

During World War I the British had secured Arab support against the Ottoman Empire by guaranteeing their independence in the territories which included Palestine. As later events unfolded themselves it appeared that they had at the same time promised support to the Zionists to build the Jewish homeland in the Holy Places. A public meeting was held in Qadian to protest this open and dishonourable violation of the pact the British had made with the Arabs. The sentiments of Ahmadiyya Community were brought to the notice of the British authorities through resolutions passed at the meeting reminding the British of their commitment and condemning their proposed imposition of Jewish immigrants on the Arab population.

Sarda Act

The Government of India passed into law the 'Sarda Bill' making marriage of minors a penal offence and raising marriage age of girls to sixteen. The Khalifa-tul Masih II was not in favour of Government intervention in the problem of early marriage, as, he thought while such marriages could be common among Hindus, in Islam there was no prohibitory sanction but it gave the girl the right to ask for annulment on reaching the age of puberty if she did not find the arrangement agreeable and that Muslim courts were bound to grant her the relief she sought.

Ilm-ud-Din Hanged

Ilmud-Din, the Muslim youth, who had been provoked to

take the life of Rajpal, the author of a slanderous book on the Holy Prophet's life, was sentenced to death and executed. The Government refused to hand over his dead body to his parents.

The Khalifa-tul Masih II severely criticised the Government's policy in this matter and thought it would only promote trouble. "When a man met his death, the law had been satisfied. Going a step further means aggravation of the situation. This is a very foolish step the Government took and it means a gratuitous insult to the Muslims. Opportunity for funeral services was also not provided for. This is a right of Muslims and they have been deprived of it in a stupid manner" Government decided to hand over the deceased's dead body to Muslims who gathered in thousands to perform the last rites in a very orderly manner. The Khalifa-tul Masih II expressed immense satisfaction over the huge but peaceful procession that followed the cortege to the graveyard, and observed, "it was a good form of demonstration and should carry the message that none would dare disturb the peace the way Rajpal did. Unity is necessary for national progress but unity cannot be promoted until law-breaking activities are not stopped.".

The cost of the Annual Gatherings

The annual gathering of the Ahmadiyya Community is an important spiritual institution which attracts thousands of Ahmadies and every year the number of participants and vistors has been on the intrease and so has the cost of entertaining, housing, feeding and medical aid. The Khalifa-tul Masih II feared shortage of funds to meet the expenses of the forthcoming gathering and appealed to members to make their contributions promptly and generously. A very comfortable collection was the immediate response.

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Propagation Activated

On November 22, 1922, the Khalifa-tul Masih II exhorted the community, in a forceful Friday sermon, to step up pro-

pagation activity with lightening speed to save the coming generations from degeneration.

> "Our propagation is suffering from an obstacle. Our missionaries as a rule tour the centers where we already have some communities. I have given thought to the idea of making it compulsory for each missionary to visit places where we have no communities so that new communities may be founded."

Dutch Missionary visits Qadian

Dr. Cromer of Holland, a well-known Christian Missionary, visited Qadian on December 15, 1929. He met with the Khalifa-tul Masih II and was shown round the offices and schools. On return to Europe he recorded his impressions in an article appearing in the "Muslim World" of April 1931.

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56 Percenters Committee

Since the Simon Commission had scaled down the proportion of Muslim vote in the Provincial Legislature, the Muslims of the Province sensed the danger and formed a 56-percenters committee with the object of securing full 56 percent representation of the Muslims of the Punjab in Legislative and local bodies and in all Government Departments. The Committee delegates paid a visit to Qadian to canvass support and met the Khalifa-tul Masih II and were heartened to learn that he had been advocating self-same rights for Muslims since the time the Montague Chelmsford Reform Scheme of 1919 saw the light.

A local branch of the 56 percenters was formed. At its first public meeing it reiterated the demand for full and proportionate representation of Muslims in the Punjab and Bengal and in every body and branch of the Legislature and the Executive.

Congress for Independence

Since the British did not respond favourably to the Congress demand of power-transfer to the Hindu leadership, the Indian National Congress declared that its goal was no more of

dominion status within the British Empire but an independent India and that it was ready to start civil disobedience. The Khalifa-tul Masih II addressed a letter to Hindu leaders drawing their attention to the demands of Muslims "All that Muslims want is an assurance so that they can struggle for national objectives with a sense of security. It is the moral duty of every majority to safeguard the rights of minorities and give them every assurance. Muslims are in no way behind their contrymen in patriotic feeling and in the struggle for the liberation of their homeland. But because they happen to be a minority they are very naturally apprehensive of their position in the future set-up of the country's administrative machinery," he observed.

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Congress buys Hirelings

The demand was ignored and the Congress set on its course of wresting power from the British to secure it to the Hindu majority. The fears expressed by Khalifa-tul Masih II were shared by the Muslim masses. The Nehru Report had been rebuffed by the Muslim League. The Hindu Congress instead of coming to terms with Muslims through their representative organization hit upon the plan of buying over some Muslims and thus breaking the united Muslim front and eventually with the help of their enlisted puppets putting up a united front of India to hoodwink world opinion, particularly British opinion.

The All India National Congress at its Lahore session of 1929 financed its new political arm under the name-plate 'Ahrar-i-Islam Majlis'. In April 1930 Mr. Gandhi started Civil Disobedience under the Congress flag. The Ahrar party leadership and workers joined the bandwagon. Sayyed Ataullah Shah Bukhari President of the Hindu-paid organization, through a whirlwind lecture tour of India, populaiized the Congress programme. The Ahrar leaders, Sayed Ataullah Shah Bukhari, Maulvi Habibur Rahman, Chaudhri Afzal Haq and Sheikh Hisamud Din went to jail.

Digitized by Khilafat Library Rabwah

The Indian Congress leadership had found Khalifa-tul Masih II the biggest stumbling block. His leading role in creating awareness among Muslims of the danger-potential of Nehru Report recommendations had stumped Congress leadership. If decided on liquidating the Ahmadiyya influence. Ahrars were receiving their meal-ticket from Congress sources. They readily offered to do the job for the paymaster. Other considerations also played their part as, for instance, hopes of collections from anti-Ahmadiyya groups and individuals and prospects of winning popularity with the bigoted orthodox section of Muslim populations. Emotion-packed inflammatory oratory was their best asset and they used it unsparingly and in very liberal measures as it worked masses into frenzy and created more than one law and order problem. It brought to Ahrar leaders fame and funds. They launched the heaviest yet and the bitterest and the foulest anti-Ahmadiyya smut campaign that has no parallel in the history of libel and calumny. Through them scurrility attained new proportions and malice acquired new depths and falsehood glittered brighter than gold and filth stank to the high heavens.

They succeeded in vitiating the public tone and lent a bitter edge to politics and had all but succeeded in leading the nation to its doom had not circumstances beyond their control supervened to change the entire complex of the situation that crystalized in two clear-cut Hindu and Muslim warring camps with the Ahrars exposed and bewildered and despaired of help from their erstwhile Hindu patrons and without hope of assistance from their betrayed fellow-Muslims. At that hour when the life of Ahrar leaders hung in the balance, the Khalifatul-Masih II reached out to them with food and help. For a moment only, for a fleeting moment, the Ahrar leader was touched by the magnanimity of this great soul and felt a pang of shame but this feeling of gratitude soon passed off his conscience like water off a duck's back and he resumed his venom-spouting and kept at it till the end of his sinning days.

More Companions pass away

During the year besides Hafiz Roshan Ali quite a few more companions of the Promised Messiah passed away—Maulvi Muhammad, Baba Hidayatullah, Hashmat Khan, Babu Roshan Din, Shahjahan Bibi, widow of the late Sahibzada Abdul Latif martyr and Sufi Baba Sher Muhammad.

Taraqqi-i-Islam Committee

The Taraqqi-i-Islam Committee was founded in Hyderabad (Deccan) to work among the untouchable Hindus. Maulana Abdur-Rahim Nayyar was opted as a member of its executive. Schools were opened in three centers, Boyi-Palli, Dinachar and Mahbub-Nagar. The reserve fund of the Committee financed the institutions.

Shahjahanpur mosque

The case in the court of the District Judge Shahjahanpur was decided in favour of Ahmadies who were confirmed in the possession of a disputed mosque.

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University Results

Seven Ahmadi ladies scored success in the Maulvi Examination of the Punjab University in Arabic. Sayyeda Amatul-Salam daughter of Sahibzada Mirza Bashir Ahmad topped the list of women candidates.

Foreign Missions Progress

In Mauritius Hafiz Jamal Ahmad, the Ahmadiyya Missionary, successfully debated controversial issues as between Islam and Hinduism with Hindu speakers at public meetings.

Padang Mission Stoned

Ahmadi missionaries were subjected to harsh treatment in Padang and Ahmadiyya mission was stoned. The violent outburst gave rise to some heart-searching among the reasonable section of society. The movement gained new adherents.

West Africa Mission

Ahmadiyya Mission of West Africa undertook a new Mosque

project in Africa. The foundation stone was laid by Hakim Fazalur Rahman, the Ahmadiyya Missionary.

Maulvi Nazir Ahmad Ali left for West Africa as Ahmadiyya missionary. Maulvi Rahmat Ali and Abu Bakr Buganda and Idris Datu returned to Qadian from Indonesia.

Debates & Discussions

Ahmadiyya scholars engaged in debates with Hindu Pandits and Sunni and Ahl - Hadith spokesmen at Gujrat, Maim (Burma) Dinanagar, Pandot, Chanmani, Mianwali, Murree, Tarigri, Rangoon, Apcholi, Lalamusa, Chak 565, and Kalshima.

The Khalifa and the Individual Ahmadi

Touching on the spirit of the Ahmadiyya organization in a speech on January 17 1930, the Khalifa-tul Masih II observed "Bear in mind that every individual Ahmadi is entitled to communicate to me any matter except what concerns his personal case pending with the administration, as for instance, a complaint about a bar on his promotion or increment or denial of a particular right. I will not consider such matters until I receive the relevant file from the concerned department. But if there be something like dishonesty on the part of any employee in office work or relating to or involving him in some activity damaging to the interests of the Community, I will entertain such a complaint. For, it is the duty of every member of the Community whether he is a clerk or a peon to look after the interests of the Community."

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Continuing he said, "as long as the Khilafat is firmly established, each individual Ahmadi has a direct line to the Khalifa."

Publicity through posters

In order to arouse the members to their responsibilities. the Khalifa-tul Masih II urged every Ahmadi to gain one member to the movement during the year. He personally started projection of the Ahmadiyya movement on a mass scale through a series of big posters which drew great public attention and

were eagerly and carefully read by thousands of people across the nation. In the first poster, the Khalifa-tul Masih II communicated again the good news of the Promised Messiah's advent, exhorted the people "to hurry to receive the truth and not to ignore the voice of God, for, none knows when death would overtake him and put period to his deeds. What is the argument after all that you are holding back for? And what is the sign that you are seeking?" he asked.

Advice to Missionaries

Speaking on the occasion of a farewell party given in honour of the Ahmadiyya missionary Hakim Fazlur Rahman, on his return from Africa, the Khalifa-tul Masih II spelled out a few guidelines to the missionaries. He said, "It is very important for a missionary to cultivate a sense of humanity, that is, a capacity to work together with others, with agreeableness and a cooperative spirit. The other quality is self-confidence which, in other words, means singularity. Man is endowed both with a sense of humanity that is an inclination to cultivate others and cooperate with them and self-estimation, that is the feeling that there is none between him and his God and that he has direct approach to Him". (Copyright)

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BOOKS ON ISLAM
AND
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1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.
3. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.
4. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.
5. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.
6. **Islam in Africa** *by* Mirza Mubarak Ahmad
7. **Our Foreign Missions** *by* M. Mubarak Ahmad
8. **Where did Jesus die ?** *by* J. D. Shams
9. **Islam** *by* J. D. Shams
10. **The Christian Doctrine of Atonement** *by* **Dr. Mufti Muhammad** Sadiq D.D.,S.S.P. (London)

Can be obtained from:

The Review of Religions,
Rabwah, West Pakistan.

Tahrik-e-Jadid (Monthly)

The Tahrik-e-Jadid (monthly) is the official organ of the Tahrik-e-Jadid, Anjuman Ahmadiyya. It keeps its readers well informed about the day to day progress of Islamic mission activity all over the world. Its subscription is 7 Shillings or one Dollar per year

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